

LIMERICK SOCIALIST

FEBRUARY 1981

15p

VOL. 10. NO. 2

THE
VOICE
OF THE
WORKER

'That which is good for the working class I esteem patriotic ...' *James Connolly*



LEADING THE WAY

SEAN SOUTH COMMÉMORATION

PART TWO

Sean South first showed an interest in politics when he joined the Limerick branch of Ailtiri na hAiseiri ("The Architects of Resurrection") and another organisation called Glun na Buidh ("Generation of Victory"). In his biography of Sean South, titled Maraíodh Sean South Areir ("Sean South Was Killed Last Night"), Mainchin Seoighe (Mannix Joyce) states that Ailtiri na hAiseiri publications had an unquestionable influence of his political philosophy. (The quotations taken from this book in this article, have been translated from the Irish).

Describing the politics of Ailtiri na hAiseiri in his chapter "The Irish Party System 1938-51" in the book "Ireland in the War Years and after 1939-51", John A. Murphy wrote: "Despising liberal democracy and parliamentary politics, the movement aimed at total national regeneration and the establishment of a corporatist state which would implement the papal social encyclicals ... it admired Salazar's work in Portugal and was sometimes accused of anti-semitism."

In the 1948 general election Sean South spoke on behalf of Ted Russell, the Clann na Poblachta candidate, who was defeated. When Clann na Poblachta joined the Inter-Party Government South broke with the party, and became involved with Sinn Fein. In 1949, with some colleagues, he founded a group called Seadairi na Saoirse ("Champions of Freedom") and became its first secretary. Among the group's aims were: (1) To unite all the Irish speakers of Ireland in one great army, to deal a death blow to English; (2) To speak Irish between themselves when they were together even though others were talking to them in English. The group's battle-cry was "Death to the English". Mannix Joyce states that Sean South retained the "Seadaire" philosophy to the end of his life. He was determined to have no truck with bilingualism.

Sean South went on to establish Giolla na Saoirse ("Servants of Freedom"), a Gaelic organisation for schoolboys and produced a little paper, An Dord ("The Chant"), for them, written and illustrated by himself. The first edition contained a warning to Limerick people about Jehovah Witnesses, who were active in Limerick at the time. According to his biographer: "He was helping the Limerick clergy to get information on the Jehovah Witnesses, who were ... going from house to house, distributing pamphlets among the people, trying to tempt them from their native religion. For the effectiveness and discretion with which he carried out this work the bishop of the diocese sent his blessing to him and praised him highly for his diligence".

In the same issue of "An Dord", and in the midst of low wages, large scale unemployment and poverty in Limerick, Sean South gives an indication of his thinking on industrial relations: "We are delighted to hear the butchers' strike is ending in Limerick. Indeed, it is more than time. Is there any other city in the country beset by strikes?" He went on to assert "that all Labour Court recommendations should be legally binding, but the Court should be independent just like the ordinary Court".

The same paper contained a remarkable prayer, which Sean South recited to himself every day, and which shows his contrasting attitudes to the Irish and English languages: "O gentle Mary, O mild Virgin, who above all women received true power, drive out the regime of the English tongue from our country and leave the sweet Irish in its stead."

In 1949 Sean South joined An Realt ("The Star") the Irish-speaking section of the Legion of Mary. During this period the

Legion was actively engaged in virulent anti-communist propaganda of a most crude kind in Limerick.

South joined 'Maria Duce' ('Mary as Leader') and in the summer of 1949 formed a branch of that organisation in Limerick. What was 'Maria Duce'? It was founded by Fr. Denis Fahey, a Holy Ghost priest, for whom Sean had a high regard. According to South's biographer, 'It's paper Fiat ('Let It Be Done'), contained anti-communist, anti-Freemason, and occasionally anti-Jewish views. Hardly an issue came out without an attack on Article 44 of the Constitution, because it did not state clearly that the State recognised the Catholic Church as the only true Church of the world.' (Article 44 guarantees freedom of worship and 'toleration' of religious minorities). Sean South was active in Limerick selling 'Fiat'.

In January of 1949 he had pleased Fr. Fahey very much by writing two letters to the 'Limerick Leader', applauding 'Maria Duce's' campaign against Hollywood actors 'suspected of having communist leanings'. As a reward for his efforts, South received a letter dated 29th January, from Fr. Fahey, which said: 'God will bless you for these letters; they have done my heart good'. Obviously encouraged by this praise and influenced by the McCarthy witch-hunt in America, South followed up his letters with two short articles, written under the pen-name of Fear Fera ('Custodian'). Hollywood films and 'red' actors were the subject of the articles. He then went on to write a long anti-communist article in which he quoted with approval Patrick Pearse's anti-communist speech from 'Barr Bua' ('Victory'), of April 13th, 1912.

Another interesting insight into the aims of 'Maria Duce' is contained in a letter written to the 'Irish Times', on March 7th, 1951, by its secretary, J.P. Ryan. He wrote: 'We proceed to point out that the liberalism of Article 44 of the Constitution stands unequivocally condemned for giving equal recognition to all forms of religious belief, since it is contrary to reason and revelation alike that error and truth should have equal rights (Leo XIII). From repeated papal pronouncements, it is abundantly clear that the Catholic Church, not only does not condone,

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but vigorously condemns, the much-vaunted toleration of most modern constitutions.'

What were the views of Fr. Fahey, which influenced South so much in the formation of his political ideas? In the introduction to a pamphlet 'The Rulers of Russia', published in 1939, Fr. Fahey wrote: 'In this pamphlet I present to my readers a number of serious documents, which go to show that the real forces behind Bolshevism are Jewish forces, and that Bolshevism is really an instrument in the hands of the Jews for the establishment of their future Messianic kingdom'. In another book, 'The Mystical Body of Christ' (1939), he included long extracts from the notorious anti-Semitic forgery, 'The Protocols of the Learned Elders of Zion'.

In the last edition of the Limerick Socialist we published Sean South's first letter on his attitude to Hollywood's "communist" film stars. In this issue we carry his second letter on the same subject, published on January 24, 1949 in the Limerick Leader.

THE "RED" VIRUS

BEING SPREAD BY CINEMA

COMMUNISM AND FILM INDUSTRY (To the Editor, "Limerick Leader.")

A Dhuine Uasail, — With reference to my letter — published in your issue of the 10th instant — dealing with Communist film "stars" etc., I wish to trespass once again on your columns to present some further comments on the Communist influence in Hollywood.

Firstly, let me quote Lenin, one of the Big Four of Communism, who, fully realising the potentialities of the film industry (in his time in its infancy) stated that "Of all the arts the movies is for us (Communists)". Consequent on this declaration he gave specific instructions that the "movies" should be utilized fully for the dissemination of the Communist programme for world disorder and anarchy, and stressed that the American tentacle of the Communist octopus should use the same industry as a revolutionary weapon. How well his slaves have responded to his bidding is amply evidenced by the subversive activities of Moscow's minions in Hollywood.

TARGETS FOR MARXIST INFILTRATION

"Motion pictures and radio are particular targets for Marxist infiltration because of their propaganda value. A major and subtle feature of Communist infiltration into the arts and cultural fields is the steady, persistent and successful Communist programme of planting trusted and adept Communist agents in positions that influence birling, purchase of material or talent, and the critical or editorial handling of art creations." — Extract from the Fourth Report of the Senate Fact Finding Committee on Un-American activities.

To illustrate these Communist strides in this direction, suffice it to quote that "the Communists have made every effort, with a considerable degree of success in some instances, to dominate and direct such basic unions as the Screen Writers' Guild, the Screen Readers' Guild and the Screen Analysts' Guild".

Again, the same Committee reports that "through infiltration into key positions where Communists and fellow-travellers can be advanced, aided and promoted in their careers, Communist propaganda experts are able to engage in smearing, sabotaging and hampering anti-Communist writers, actors, composers, and other creative composers, and are able to conduct an intellectual and psychological reign of terror among liberal minded workers in the arts".

Readers have now some idea of the powers possessed by Communists in Hollywood. They probably know now into whose hands they place the moulding of their children's minds when they allow them to go indiscriminately to pictures.

It is a significant fact that the German Bishops, remembering bitter experiences, have recently formed a "Catholic Control Film Office" which will endeavour to defend the morals of their

flocks by issuing classification lists of films, setting out therein the moral evaluation of films — this they have done despite the many other pressing calls on their time.

I appeal to all responsible parents to exercise some discrimination and control in their children's choice of film "amusement".

Before the damage is done by bad films becomes irreparable, I appeal to all, young and old, to shake off that deadening apathy which is painfully prevalent in matters like this.

PAPAL ENCYCLICALS

For those who have read my first letter, who have then shrugged their shoulders and commented — "Sure, what business is this of ours"? I quote His Holiness, Pope Pius XI, in the Encyclical Letter on the Motion Pictures (Vigilanti Cura). "It is, therefore, one of supreme necessities of our time to watch and to labour to the end that the motion pictures be no longer a school of corruption (and who dares state the contrary is true today? S.S.) but that it be transferred into an effectual instrument for the education and the elavation of mankind ..." How can this be done with Jewish and Masonic executive dictating to Communistic rank and file". How? I leave it to the common-sense of readers to provide the answer to this.

Again, to those people who query — "What business is it of ours? We're under no obligation to act". Are we not? Unequivocally (in Vigilanti Cura) Pope Pius XI states that the aforementioned necessity is "an obligation which binds, not only the bishops, but also the faithful and all decent men who are solicitous for the well-being and moral health of the family, of the nation, and of human society in general".

Let no one misconstrue or misinterpret the implications contained in this letter. This is not just merely a question of whether or not pictures should be shown on Sundays. It is — whether or not pictures should be shown at all. If Hollywood, etc., persist in feeding us with pictures which "are occasions of sin: reduce young people along the ways of evil by glorifying the passions; show life under a false light; cloud ideals; destroy pure love; respect for marriage, affection for the family". (Pius XI. — Vigilanti Cura) — If they do persist in giving us bad pictures, then, in my opinion, we can profitably do without the motion industry.

For readers desirous of procuring further details of Communism and the films, I recommend "The Catholic Voice" (published by the Mercier Press) and "Confessions of Stalin's Agent" by Kenneth Goff.

Before concluding, I wish to make it clear to all that the list published on January 10th, is not a complete one.

Once again I thank you, Mr. Editor, for the valuable space you have allowed me.

Is mise, le mor-mheas,

Sean Sabhat,
47, Sraid Annraol, Luimneach

Get the

Limerick Socialist

every month

DR. LONG WRITES HIS OWN HISTORY of the LIMERICK MEDICAL MISSION

THE DR. LONG STORY

PART NINETEEN

THE CAR-BOYCOTT A RIDICULOUS PROSECUTION BY THE LIMERICK CORPORATION

The only reply I received from the Corporation of Limerick to my letter of complaint, in which I reported the refusal of the jarvey to drive, was a summons handed to me at my own door. On reading this summons I found it was issued against me by the Mayor, Aldermen, & Burgesses of the County of the Borough of Limerick, and James Forrest, High Constable. It set forth that "A complaint has been made to me that you did on the 10th day of August, 1901, at George Street, in the City of Limerick, by means of a carriage or other means, wilfully interrupt the public crossing at George Street and William Street, in the said Borough of Limerick, or did wilfully cause an obstruction in said streets on said date, contrary to the 10th and 11th Vic., Cap. 89, Section 28"

The more I considered the matter the more serious things looked. Mr. Ambrose Hall, the senior magistrate on the Bench, had in a letter to the press blamed the police for not arresting me on the spot, and gave it as his opinion that I was liable to a fine or imprisonment. The prosecutors themselves were represented on the Bench. So that it was clear that between the Corporation and the magistrates I would soon find myself in an awkward position if some steps were not taken at once to meet this conspiracy.

It all seemed too dreadfully ridiculous to be true, yet with the summons in my hand there was no room for doubt. It was clear that the Corporation, and some of the city magistrates at least, were ready to run me into prison or, if possible, out of the city. The jarvey who had broken the bye-laws by refusing to drive me when I engaged him was happy and free, while I was summoned as a "culprit" before the magistrates for daring to sit on his car.

After consulting my solicitor I went up to Dublin, where I found my sympathisers, who were anxious on account of the turn events had taken. Every encouragement and assurance of help was forthcoming from Christian friends. I was fortunate in being able to retain Mr. J.H. Campbell, K.C., M.P., to conduct the defence. Having secured such eminent counsel I returned to Limerick, trusting that God would use him to put things right and to confound these foolish tricks.

Friday, September 6th, was the day fixed for hearing the case, and on this morning the Court was crowded in expectation of the proceedings. However, it was previously known to many that Mr. Dundon, the law-adviser to the Corporation, had not been well, and that on his account an adjournment would be applied for; this was granted, and the hearing of the case was put off for a fortnight.

On Friday, September 20th, the case came up for hearing. It was a new experience to appear in Court as a defendant. I was not in the least anxious. I thought of others who, in Scriptural times, had been brought before magistrates; and whatever the result might be, I was prepared for it. The Court House was crowded to its utmost capacity, and a number of Roman Catholic priests occupied seats adjacent to the Bench. Mr. Campbell had come down from Dublin to conduct the defence. Mr. P. Lynch prosecuted on behalf of the Corporation. Mr. Ambrose Hall presided, and other magistrates supporting him were Mr. A.E. Heard, Mr. J. Guinane, and Mr. L.E. Lee. Mr. Campbell strongly objected to Mr. Hall taking part in the case. He said that on the merest grounds of public decency, to say nothing of legality, it was impossible for him to take part in the investigation of it, on account of his letter to the press. He refused to move, and "conscious of his rectitude", he presided over the Court. The following comment on the case appeared in the

Daily Express the next morning:-

"Yesterday a Bench of Limerick magistrates dismissed the Limerick Corporation's charge of wilful obstruction against Dr. Long. In the circumstances even Bunyan's Bench in **Vanity Fair** could not have acted otherwise, yet we suppose that some people will argue from this very humble and inevitable triumph of the law that Limerick is the home of religious toleration and Christian charity. Those of our readers who are familiar with the history of Dr. Long's experiences in Limerick, and who read the report of yesterday's proceedings, will come to a very different conclusion.

"We do not suppose that a case more amazing in the impudence of its authors, or more unsatisfactory in its judicial conduct, was ever heard before a British Bench. The charge against Dr. Long could never have been formulated except for the support of a public whose sense of right and wrong has been wholly perverted by religious bigotry. It could have been conducted as it was in no place save in the city where resident magistrates are permitted to recommend boy-cotting, and a crowded Court to cheer the offences of breakers of the public peace. We need not reiterate the circumstances which culminated yesterday in the criminal charge which, as Mr. Campbell, K.C., rightly said, the Corporation of Limerick brought against Dr. Long 'without consistency, without fair play, and without common decency'.

"On the 10th of last month, Dr. Long, in the exercise of his rights as a citizen of Limerick, sought to hire a hackney car which was not otherwise employed. The driver, in direct defiance of two plain Corporation bye-laws, refused to drive him. Dr. Long sat on the car, and declined to move until the arrival of the Inspector, whose duty it was to see that the bye-laws were enforced. When the Inspector arrived, he, by his own admission yesterday, not merely refused to enforce the law, but used insulting language to Dr. Long. Finally, the Corporation, instead of depriving the driver of his licence, and reprimanding their Inspector for serious neglect of his duty, decided to bring against Dr. Long a criminal charge of wilful obstruction.

"So far it is conceivable that all this could have occurred in other places than Limerick - say, in a law court of one of Mr. Gilbert's extravaganzas, or in the country at the back of Alice's looking-glass. The next step, however, would have been possible nowhere but in Limerick, and under no Government except the strongest one of modern times.

"A fortnight after the incident of the hackney car, a Mr. Ambrose Hall, J.P., wrote a letter to the Limerick Press, in which he said that, if Dr. Long had been brought before him, he would have had no hesitation in applying a certain section of the Act of Parliament, which he inserted in his letter, and regretted that the police had not arrested Dr. Long on the spot and brought him before him, when he would have dealt very promptly with the culprit. Yesterday, this same Mr. Hall sat on the Bench as Chairman of the trial of the very same matter which inspired him with these magisterial sentiments, sat there as he said with complacent self-satisfaction, and amid the applause of the Court, 'conscious of his rectitude'.

"It is small wonder that Mr. Campbell said that he had never seen a more grotesque farce in any theatre. Mr. Campbell's able examination of the High Constable made plain the facts that he had taken no steps either to punish the offending car-driver, or to summon any member of the large crowd from whom Dr. Long had to be protected by the police, and that the Corporation prosecution would not have been brought but for Dr. Long's letter of complaint. The charge of 'wilful obstruction' was, of course, absolutely and absurdly untenable, and the magistrates after half-an-hour's consideration dismissed the case. In doing so, they thought it necessary to condemn Dr.

Long for having remained on the car until the arrival of the High Constable, and they refused to allow him costs. That is to say, they fined him what must be a considerable sum for his misfortune in being compelled to defend himself against an impudent and baseless charge which was preferred against him, as a punishment for his attempt to vindicate his right as a citizen of Limerick.

"The question at issue was made perfectly plain by Mr. Campbell - it is, whether in a large Irish city 'the whole order and procedure of the law can be turned upside down' with the sympathy of the Municipal Council, and without a tittle of protest from the Executive Government of the country. If this is to be so, there will soon be no place in Ireland for Irish loyalty.

"Great issues may sometimes depend upon such small things as an outside jaunting-car and a Corporation bye-law".

I left the Court House with an escort of four policemen. There was, however, no hostile demonstration as on a former occasion.

While this case was being heard, a number of earnest Christian people met for prayer, asking that God would overrule all for His glory, and for the salvation of many souls in Limerick.

All open opposition to the Mission was now practically over, and the forlorn hope that the Corporation would succeed in driving the Mission out of the city had been disappointed.

The charge against me of wilfully obstructing the thoroughfare had been ridiculed in Court, and though a sympathetic bench of magistrates sought to cover their retreat by an unjustifiable condemnation of my conduct in sitting on the car, they retired crestfallen.

Our hearts were filled with thankfulness to God for this victory for the cause of truth and righteousness. It proved to be the last serious attack openly made upon the Mission.

Considerable public interest was taken both in England and Ireland in this case of "The Corporation of Limerick v. Dr. Long", and full reports appeared in leading papers. I received many letters from friends on both sides of the Channel expressing their congratulations and sympathy; but one friend, Rev. J.C. Irwin, Rector of St. James', Dublin, did more - he organised a "Dr. Long Indemnity Fund", and through the Protestant Press he appealed for money to pay the costs of the case. This appeal was most generously responded to, and was so successful that not only were all expenses already incurred paid, but a reserve fund was formed to meet any possible future contingencies.

The failure of the Corporation to secure a conviction against me did not affect the car-boycott, which continued as before. Indeed, it seemed now to be more firmly established than ever,

for the jarveys felt quite sure of their ground; they knew that they had the full support of the Corporation to depend on in their boycott. My being a contemptible Medical Missionary was accepted by this body as a "valid reason" for their refusal to drive.

I have become so accustomed to it that I get on very well in spite of occasional inconvenience caused by it. I appealed to the Mayor when the lady members of my family were refused a car, but to no purpose. It has been a cause of great inconvenience to others, and has been hurtful to my position as a medical practitioner in the city, for emergencies have occurred when my being unable to hire a public car caused serious difficulty. It was perhaps most annoying when the lady members of my family were inconvenienced, particularly an elderly lady who is a sufferer from chronic rheumatism, and who was treated more than once in a shameful manner because she happened to be my mother-in-law.

Some years ago an old patient took me on his car, with the result that he was severely beaten. He summoned the men who beat him, and the following day, November 18th, 1904, this paragraph appeared in the **Limerick Leader**:-

CITY JARVEY'S COMPLAINT

"John Hanrahan, a jarvey, charged James Driscoll and Edward Upton with assaulting him at 8.30 o'clock on the 13th inst., in a shop in George Street. The defendants were fined 10s.6d. each".

Protestants also have been intimidated, and a Protestant business man, though well disposed to me, apologised for having to refuse to hire his car to enable me to visit a patient who was seriously ill, as he feared he would be boycotted if he did so.

A Protestant gentleman was obliged to dismiss his coachman because he refused to take the carriage to drive Mrs. Long and the children from the station; and a lady wrote apologising for being unable to send her carriage, as her coachman was a Roman Catholic and she feared to ask him.

The matter was brought under the notice of the Chief Secretary, but he could not take action, the police could not prosecute, and the Corporation could not be interfered with!

I have borne this petty and insulting persecution, trusting that God would over-rule it for His glory, and use even this car-boycott to help in bringing many in this city to a conviction of sin and to faith in the Lord Jesus Christ.

SCRAP ARTICLES—2 & 3

DROP THE CLAIM ON NORTHERN IRELAND SOCIALISTS AGAINST NATIONALISM

We believe: That the clear wish of the majority of people in Northern Ireland to remain citizens of the United Kingdom must be respected.

We declare: That socialists must accept the present state boundaries in Ireland as a basis for developing socialist politics. The call for a 32-county socialist Republic is nothing more than the old nationalism newly dressed in a socialist guise.

We oppose: The demand for the British Government to declare its intention to withdraw from Northern Ireland.

We demand: That the Government of the Republic should recognise as legitimate the present constitutional status of Northern Ireland. To this end we demand that Articles 2 and 3 of the Republic's Constitution, which lays claim to Northern Ireland's territory, be dropped. This is clearly required by the Helsinki Agreement, which was signed by the Republic in 1975.

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THE CORPORATION

PART SEVEN

FROM SHAWN-A-SCOUB

ON THE FARMERS' CLUB DINNER

At which the Waiter, after serving thirty-nine guests, was rewarded with the munificent sum of a single sixpence.

The thirty nine	That's just the way
Sat down to dine	They'd wish to pay
At Ward's Hotel;	The labouring wight;
They'd meat and wine,	If late or soon
And other things fine,	They get the boon
Which they guzzled well.	Called Tenant Right.

The waiter who	Their thoughts would be
Attended the crew	Thus liberally
Made a luckless hit;	To pay for sweat—
For when they were done	A day a year's span,
They gave him one	And a poor working man
Whole sixpenny bit.	For a sixpenny bit.

DOCTOR BODOGH'S EPITAPH

Here lies Doctor Bodogh the medical knave,
 All ye ghosts of starved paupers come spat on his grave;
 And hiss, hoot and hound him, and hunt him thro' space,
 Till the heavens shall ring with the noise of the chase.
 Ye were famished and physiced, and flung in a ditch
 To fester and rot while the mongrel grew rich;
 Your advantage is come, and his has gone by—
 Kick his ghost, like a football, around the sky.

From
 Address To My Muse

The Bard whose sympathetic mind
 Would make a heaven for all mankind;
 Is forced, in jealousy of heart,
 To act the stoic torturer's part.
 The State provides me no redress,
 And sure the Church provides me less;
 The State is but a base machine
 For lifting knaves and panderers mean;
 The Church is but a Saving Bank
 For scoundrels of a wealthy rank;
 So I've no interest in the fate
 Of servile Church or sordid State.
 Come my brave flail bend out the hulls
 Of barren souls and brainless skulls;
 Repay neglect with noble scorn,
 And thrash the tares that choke the corn.

by Michael Hogan

Oh, Sacred Muse! allow my claim
 Upon thy consecrated name;
 Since for thy flowers there's no demand,
 And countless thorns are at thy hand;
 Bring me the thorns, ten loads or more
 Than ever bard required before;
 Steep them in the plague-cloud's wrath,
 And dry them on the thunder's path;
 Season them with the adder's gall,
 And all the venomous things that crawl;
 Until I shoot their prickly darts
 At muddy heads and miry hearts.
 'Tis not thro' spleen I take the choice
 To probe the sores of human vice;
 But that a desperate cure won't fail
 A desperate malady to heal.
 Facts are like stones with edges thrown,
 They tear the flesh and wound the bone;
 So here goes for a shower of facts
 Sharp as a sword or battle-axe.

Some tinsel people may exclaim
 This rude rough satire is a shame;
 The Bard should classically refine
 His sentiments in every line:
 To every fashionable fly
 I give this plain and prompt reply:
 Truth needs no varnish — oil or paint
 To daub a rose was never meant;
 And there's more sermons in hard stones,
 Than tufts for truant vagabonds;
 The crimes of iron rogues require
 A triple scourge of iron wire;
 And t'were perversion of the Nine
 With silver whips to chasten swine.
 The thief who plots or prowls for greed,
 No calm remonstrance stoops to heed;
 But shake a rope before his eyes;
 He dreads the gallows and he flies.
 The knave who traffics in defraud,
 And fears no law of man or God:
 As long as he can close disguise
 His devilish sleight from human eyes.

If rank disclosure strips the wretch,
 He trembles like a conjured witch,
 And feels his spirit faint with shame
 At thoughts of his discovered game,
 If he desists from his foul-play,
 And puts his evil work away;
 'Tis not hell, heaven or God he fears,
 But censure ringing in his ears.
 Come then thou keen whip, ridicule,
 Thou terror of the rogue and fool:
 Ply thy sharp thong on every side,
 And pierce rascality's iron hide.
 Slash scoundrels down in Church and State,
 Unhood the hypocrite and cheat;
 Let no rank's flimsy tinsel-screen
 Shield social humbugs base and mean,
 Paint the good man by virtue prized
 To make the villian more despised;
 Stand on no sentimental terms
 With Mammon's God-abandoned germs!
 But with true hunstman's "Tally-ho" strain,
 Rout foxes from their dens amain.
 Tear from the wolf his lamb-like dress
 To show his innate beastliness;
 And prove that honest men are still
 The grandest offspring of God's will.

CHARITY A STOCK—JOB

Job's comfortors are numberless
 Around poor victims of distress—
 The looks that speechless censure fling,
 The cold drawn words that freeze and sting;
 The stiff reluctances that disarm
 The hard wrung gift of half its charm;
 The frigid lecture keenly spun,
 Before the *trifling act* is done;
 The *cheap advice* whose masked offence
 Is worse than open insolence;
 The insulting questions roughly put
 To know *affairs* from head to foot;
 Which wounds the humbled spirit more
 Than all misfortune did before?
 Such are the godly shapes and ways
 Of Charity, these enlightened days,
 Are rather they whose pious aim
 Is to do stock-jobs in her name.
 Pawnbrokers whose eternal greed
 Makes misery's naked vitals bleed;
 And huxters of an equal grade,
 Have made her partner in their trade.
 Poor, prostituted, draggled thing!
 They've clipped her tail and tied her wing;

Plucked all her heavenly plumes away,
 And trains her like a hawk to prey;
 In opposition to St. John,
 A new baptism has begun;
 To life you cannot enter in,
 Except you are baptised in "tin"
 Plunder and swindle every day,
 And in the bank secure the prey;
 Skin and defraud the human race,
 And be the devil's babe of grace;
 But ere you die—Amen! Amen!—
 Unto the Church bequeath your "tin":
 You thief, you'll be at once forgiven!
 And De Profunded straight to heaven.
 But if you die without the "tin",
 Away you go without "Amen"
 The camel and the needless eye
 Is but a fable of the sky
 To make rich worldly rogues "shell out",
 When going to the "right-about".
 Cash can the needle's eye make wide,
 And thin the camel, hump and hide,
 So that he can as loosely march
 Thro' it, as thro' the rainbow's arch.

PREACHING AND PRACTICE

Say how can common sense agree
 With the strange things we hear and see;
 Things that have taken as queer a course
 As ribald actors in a farce.
 We hear by sermons, studied well,
 How Dives was despatched to hell;
 Because he ate and drank enough,
 And treated a poor man rather rough;
 The sermon or the text is lame,
 Because the preachers do the same;
 With modern Dives you find 'em stuck,
 While on the poor with scorn they look.
 Riches, they say, are roots of evil—
 Exclusive property of the devil;
 But try the National Bank, and there
 The preachers have the largest share,
 From which a pound will not be given
 In charity to man or Heaven.
 "Forgive all injuries"—they tell you,
 And if you don't, the devil will whale you,
 Yet touch themselves, you'll find their spite
 Is deadlier than the serpent's bite.
 It is a mortal sin to get drunk,
 And a mortal sin to keep a punk;
 But when an Election's subsidized,
 Drunkenness and punks are patronised.

AFTER H-BLOCK

The Provos have suffered a major defeat in H-Block. They are now doing their best to maintain some semblance of order as they retreat. Understandably, they want to prevent the whole thing turning into a rout. But at the time of writing it seems likely that the protest in the Maze will be called off entirely without anything being gained except a name-tag on every shirt.

This is about the worst of all possible outcomes, from the Provos' point of view. What they wanted was victory or death. **Either** victory or death would have been to their liking. There was much to be said for victory, and there was much to be said for death. Doubtless the Provos in prison found it easier to see the good side of victory, but the Provos outside could see the good side of death. Viewing the matter more objectively, they understood that death was more likely than victory, and in many ways preferable.

When a certain proportion of IRA men sentenced after March 1976 went on the blanket, they did so as a matter of Republican custom and practice. Initially their protest had no major significance for the movement as a whole. But after the complete failure of Humphrey Atkin's proposals for devolved government which had offered some prospects of renewed sectarian tension, the Maze protest became the only thing the Republican movement had going for it.

The **Irish Press** and the **Irish Times** have taken pains to assert repeatedly that the Maze protestors are beyond the control of the IRA leadership. Such an assertion can neither be proved nor disproved, of course. But all one can say is that the protest came to a head not earlier and not later, but at the exact moment when it was most advantageous to the IRA that it should. What a remarkable co-incidence!

The purpose of the H-Block campaign as orchestrated by the National H-Block Committee and the editor of the **Irish Press**, was to cause an emotional stampede in Catholic Northern Ireland and if possible in the Republic. Now if the campaign was to mean more than momentary disturbance, if a really

worthwhile stampede was to result from it, deaths were essential. Catholic nationalism has reached the stage where it must have martyrs. A blood sacrifice was prepared for, and was devoutly hoped for. Just after the hunger strike began, the **Irish Press** forecast a new upsurge of nationalism throughout Ireland, comparable to what occurred after the 1916 leaders were executed — just as soon as the seven, the very symbolic seven, could starve themselves to death. Well, it didn't happen. The hunger-strike and the agitational campaign in support of it was cleverly conducted so as to make an accommodation between the British government and the hunger strikers as **difficult** as possible, while casting the Government in the worst possible light if it didn't buy off its enemies. Unless the hunger-strikers were hell-bent on dying for Ireland, what they were doing made no sense. But at the critical moment they cracked.

The H-Block campaigners turned about pretty smartly and began trying to tart up defeat as if it was victory. However, in the day or so before they got their reactions under control one could see that they felt their hunger-strikers had let them down. A vampire is entitled to his opinion. But without doubt the hunger strikers would have gone all the way if they had felt at the critical moment that they had adequate reason for doing so. They felt that they **didn't** have adequate reason for doing so, and they were perfectly right.

So, the great emotional stampede is off. It wasn't shaping up all that well, anyhow. Every trick in the book was being tried to arouse the nationalist herd instinct. For all that the **Irish Press** and Cardinal O'Fiaich could do, the people of the Republic remained indifferent. H-Block campaigning was more successful in Catholic Northern Ireland. But even here the failure was greater than the success. Gerry Fitt's moral courage in standing up to the herd will be remembered for far longer than the mere numbers who marched up and down the towns asking each other "**Who's a Brit?**"

(Reprinted from "**Comment**").

The Shop Stewards Movement

PART TWO

Last year the national Committee for a Shop Stewards' Movement experienced something of revival of interest in its activities. The failure of the Irish Congress of Trade Unions to give effective leadership in the income tax campaign, the tanker drivers' strike and the terms of the National Understanding all contributed to this revival.

In the absence of any kind of initiative from the Labour Party, the stewards' tried to fill the vacuum. The Committee has two basic aims - an improvement in trade union democracy and a return to free collective bargaining. The first aim is, as far as most trade unions are concerned, a useful and welcome one. The second aim - and the one most important one from the Committee's viewpoint - is a backward and reactionary demand.

There is an accepted assumption in all of the Committee's propaganda that workers will do better out of free collective bargaining than they will out of National Wage Agreements. This assumption may well be true of some groups of workers in powerful and influential positions in thriving private industries and in certain parts of the public sector. But in times of economic recession the vast majority of employers will strenuously resist any wage increases. At least under National Wage Agreements the onus is on the employer to prove inability to pay - and each case can be fought on its merits by the

trade unions. There is also the much used loophole of "productivity deals" which allow for increased earnings through "special" agreements.

The Committee is also plainly reactionary in its insistence on allowing the bosses to mediate reality for the workers. Effective free-for-all militancy demands that workers should remain unaware, or pretend to remain unaware, of a company's financial position. If capitalism is capable of meeting unlimited demands then there would seem to be little reason to wish to build socialism. Usually, a wage militant will accept reality secretly, while proclaiming always that the industry in which he functions much continue to be bled for wage purposes. Thus the wages militant functions effectively in times of economic upturn, but has no answer to the bosses in times of recession. The Shop Stewards Committee is trade unionism pure and simple, brought to its logical extreme, but it remains a conservative force precisely because its only function (as opposed to empty aspirations) is the pursuit of wage increases.

The Limerick members of the National Committee for a Shop Stewards' Movement are something of a "now you see them - now you don't" variety. Most local shop stewards have ignored the Committee. This situation will not change while the few Limerick members remain tied to their Provo-Trotskyist politics.